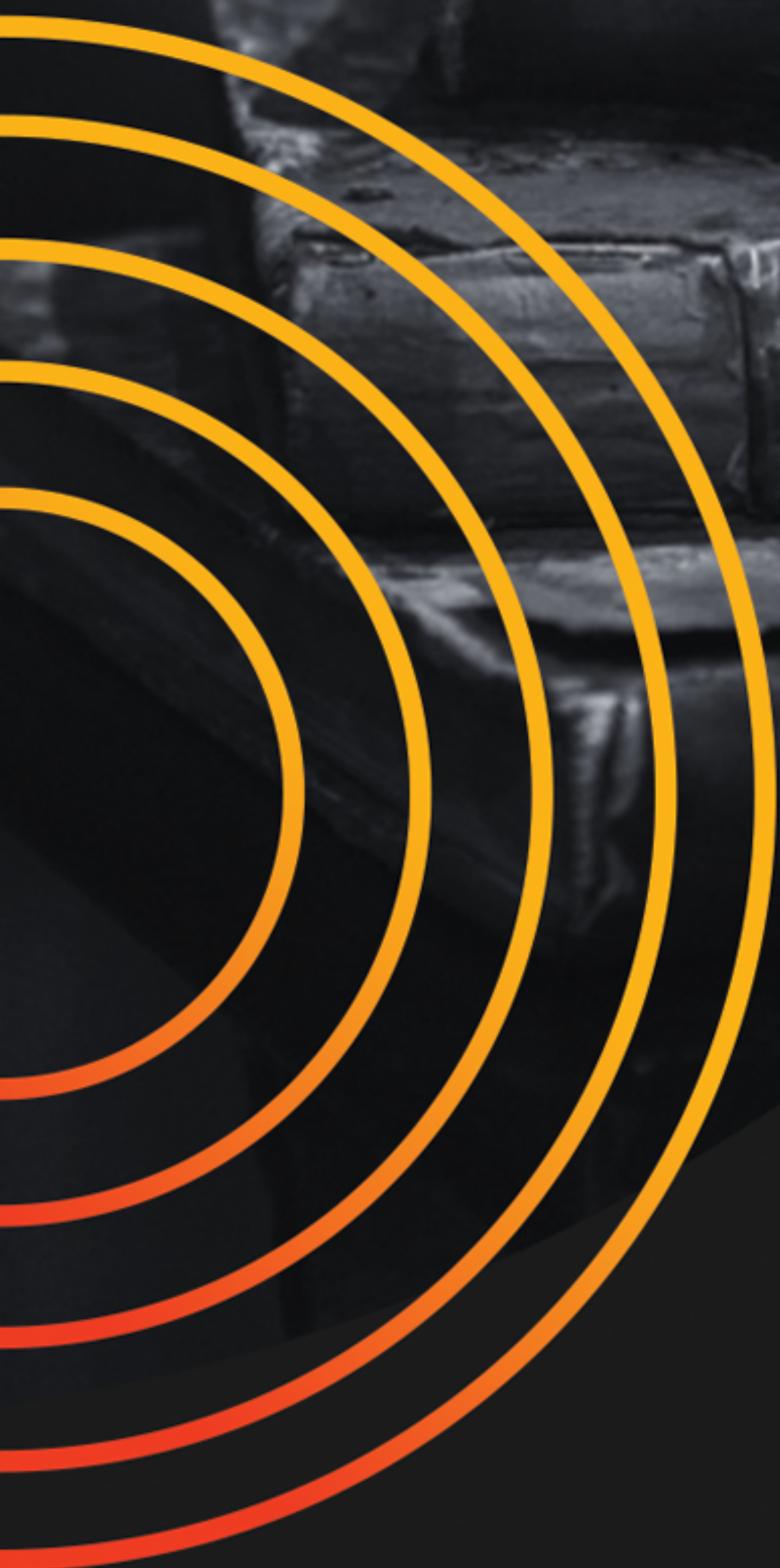
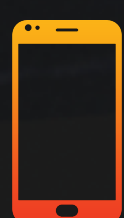




How to seek knowledge



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In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
helpdesk@amauacademy.com

May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رحمه الله | Rahimahullah
May Allah have mercy upon him

Introduction

Chapter One

***“Everything
in life has
a path.”***

For secular education, there is a curriculum that students need to follow and a system which is abided by. Likewise, for Islām there is a path. Islām has rules, regulation, mannerisms and etiquettes that a student must uphold. It has a system and curriculum that the people of knowledge before us, through their experience, have set which every student of knowledge should tread when they aim to seek the knowledge of Islām.

Purifying the Vessel of Knowledge

Chapter Two

The knowledge of Islām has a place where it resides and this is the heart. Allāh ﷻ places this knowledge in the hearts of the people. Therefore, if the heart is clean then knowledge will be able to enter it and if it is dirty then knowledge will not enter it. Some scholars used to say:

"العلم جواهر لطيف لا يصلح إلا للقلب النظيف"

“Knowledge is a subtle gem, which is not befitting except for the clean heart.”

The clean heart is free from **two** things:

1

The impurity of doubts, innovation, false beliefs and associating partners with Allāh ﷻ. A person must clean their hearts from these before they seek knowledge. Allāh ﷻ said about a group of people who had arrogance in their heart:

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

“I will turn away from My signs those who act unjustly with arrogance in the land.”

Surah Al-A'rāf: 146

2

The impurity of desires. This may be the desire for fame, music, sins and anything other than the religion of Allāh ﷻ. The heart of the student of knowledge needs to be cleansed from these desires.

It has been narrated on the authority of Abū Hurayrah that the Prophet ﷺ said:

1

"إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ"

“Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and actions”

Ṣaḥīḥ Muslim 2564

Allāh looks at the hearts of the people before placing the knowledge within it. This is why some of the people said:

2

"من طهر قلبه فيه العلم حلّ، ومن لم يرفع منه نجاسته ودّعه العلم وارتحل"

“Knowledge will enter whoever purifies his heart, and whoever does not remove its impurities, then knowledge will bid him farewell and leave”

Sahl Ibn ‘Abdillāh al-Tustarī رضى الله عنه said:

3

"حَرَامٌ عَلَى قَلْبٍ أَنْ يَدْخُلَهُ النُّورُ، وَفِيهِ شَيْءٌ مِمَّا يَكْرَهُ اللَّهُ عَزَّ وَجَلَّ"

“It is forbidden for light to enter a heart when it has within it something which Allāh, Mighty and Majestic, hates”

Al-Zuhd wa al-Raqā’iq by al-Khatīb al-Baghdādī (9)

Sincerity in Seeking Knowledge

Chapter Three

Seeking knowledge is an act of worship and Allāh ﷻ mentions about acts of worship:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“even though they were only commanded to worship Allah ‘alone’ with sincere devotion to Him in all uprightness”

Surah Al-Bayyinah: 5

When a person mixes up their intention then this is Riyā. The Prophet ﷺ called Riyā a type of Shirk.

It has been narrated on the authority of ‘Umar ؓ that Allāh’s Messenger ﷺ said:

"الْأَعْمَالُ بِالنِّيَّةِ، وَلِكُلِّ أَمْرٍ مَا نَوَى"

“The action depends upon the intention, and everyone will be rewarded according to what they intended”

Ṣaḥīḥ al-Bukhārī 54 and Ṣaḥīḥ Muslim 1907

One is rewarded for seeking knowledge if they have a good intention. However, if a person has a bad intention when seeking knowledge such as Riyā, fame, becoming a leader etc. then this will ruin their ability to gain knowledge and will nullify the reward.

Abū Bakr al-Marrūdhī ؓ said:

"سمعتُ رجلاً يقول لأبي عبد الله - وذكر له الصدق والإخلاص - فقال أبو عبد الله: بهذا ارتفع القوم"

“I heard a man say to Abī ‘Abdillāh – and it was mentioned to him regarding trustworthiness and sincerity – then Abū ‘Abdillāh said: through this the people were raised.”

Manāqib al-Imām Ahmad by Ibn al-Jawzī

An Imām that is still mentioned after one thousand years is an indication that they were truthful in seeking knowledge for Allāh ﷻ and that they put their whole heart towards it for the sake of Allāh ﷻ.

Ibn ‘Abbās ؓ said:

"إنما ينال المرء العلم على قدر إخلاصه"

“And indeed, a man achieves knowledge according to his level of sincerity.”

If a person’s intention is good then their ability to memorise will increase, however, if a person has bad intentions then their knowledge will be a proof against them.

The Prophet ﷺ said:

"إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ... وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ"

“The first of people against whom judgment will be pronounced on the Day of Resurrection...[Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Quran. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire”

Ṣaḥīḥ Muslim 1905

The intentions are important in seeking knowledge and anyone with a bad intention will not bear any fruits.

Sincerity in knowledge stands on four fundamentals, through it one's intentions are rectified:

- 1 Removal of ignorance from oneself; by learning what is required to perform the different forms of worship, and act in accordance to objectives of the commands and the prohibitions.
- 2 Removal of ignorance from the creation; by teaching and guiding them to what is good for them in this world and the next.
- 3 Revival of knowledge, and its preservation from extinction.
- 4 Acting according to it.

When seeking knowledge it is of utmost importance to have the intention to act upon it.

Imām Ahmad رحمته الله said:

"مَا كَتَبْتُ حَدِيثًا إِلَّا وَقَدْ عَمِلْتُ بِهِ، حَتَّى مَرَّ بِي أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- احْتَجَمَ، وَأَعْطَى أَبَا طَيِّبَةَ دِينَارًا، فَأَعْطَيْتُ الْحَجَّامَ دِينَارًا حِينَ احْتَجَمْتُ"

"I did not write a hadīth except that I acted upon it, until I came across that the Prophet ﷺ had cupping and gave Abā Taybah a dinār. So I gave the one who cupped me a dinār when I had cupping."

Siyar A'lām al-Nubalā 11/213

Having a sincere intention is a very difficult matter.

Sufyān al-Thawrī رحمته الله said:

"مَا عَالَجْتُ شَيْئًا أَشَدَّ عَلَيَّ مِنْ نِيَّتِي، إِنَّهَا تَقَلَّبُ عَلَيَّ"

"I never struggled to correct anything harder for me than [correcting] my intention, because it turns on me."

Al-Jāmi' li-Akhlāq al-Rāwī 1/317 (no. 692)

The place of the intention is the heart. The heart is called Qalb because it changes frequently. As the intention is located in the heart it is naturally going to change. This is why Sufyān al-Thawrī made this statement.

Rather, sometimes in one gathering a person can have multiple changes in their intention. As Sulaymān al-Hāshimī رحمته الله said:

”رُبَّمَا أَحَدْتُ بِحَدِيثٍ وَاحِدٍ، وَلِي نِيَّةٍ، فَإِذَا أَتَيْتُ عَلَى بَعْضِهِ، تَغَيَّرَتْ نِيَّتِي،
فَإِذَا الْحَدِيثُ الْوَاحِدُ يَحْتَاجُ إِلَى نِيَّاتٍ“

“Perhaps I would narrate a single ḥadeeth with a certain intention, and when I come to a certain part of it, my intention would change - so a single ḥadeeth requires multiple intentions!”

Tārikh Baghdād 10/41

High Aspirations

Chapter Four

High aspirations return to **three** matters:

1 ● **Eagerness to gain that which is beneficial**

Knowledge is not something which is cheap. It is a treasure which is worth more than gold, silver and diamond.

2 ● **Seeking help from Allāh ﷻ**

One is always required to seek help from Allāh.

As the poet said:

"إِذَا لَمْ يَكُنْ عَوْنٌ مِنَ اللَّهِ لِلْفَتَى فَأَوَّلُ مَا يَجْنِي عَلَيْهِ اجْتِهَادُهُ"

“If there is no help from Allāh for a young man; the first thing that will transgress against him is his own judgement”

Allāh ﷻ told the Prophet ﷺ to say:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

“and say: My Lord! Increase me in knowledge.”

Surah Tāhā: 114

3 ● **Never giving up**

Even if one does not gather all of knowledge then at least they will gain some of it.

These three matters are mentioned in the Hadīth narrated by Abū Hurayrah where the Prophet ﷺ said:

"اِحْرَصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ"

“Be eager for what benefits you, seek help from Allah, and do not give up”

Ṣaḥīḥ Muslim 2664

Al-Junayd رحمه الله said:

"ما طلب أحد شيئاً بجد وصدق إلا ناله، فإن لم ينله كله نال بعضه"

“Nobody seeks something with dedication and truthfulness except that he will achieve it; even if he doesn't achieve all of it, he will achieve some of it”

Ibn al-Qayyim رحمته الله mentions a beautiful statement:

"إذا طلع نجم الهمة في ظلام ليل البطالة، وردفه قمر العزيمة، أشرقت أرض القلب بنور ربها"

"If the star of aspiration rises in the darkness of the night of idleness, and this is combined with the moon of dedication, the earth will be lit up with the light of its Lord"

When one has sincere intentions, high aspirations and firm resolve to seek knowledge then nothing will stop them from this.

That which helps increase aspirations is to understand how the early generations used to be when it came to seeking knowledge.

Ibn al-Jawzī رحمته الله mentioned that he did not know anything that was more beneficial for a student of knowledge than reading the biographies of the early generations.

Abū 'Abdullāh, Aḥmad ibn Ḥanbal, during his childhood, might well have wanted to leave before Fajr to go to the circles of the scholars, but his mother would hold on to his clothing, as a mercy to him, until the adhaan would be given, or the morning would come.

And al-Khaṭīb (may Allāh have mercy on him), read all of Saḥeeḥ al-Bukhārī to Ismā'eel al-Heerī in three sittings, two of which were in the night, from Maghrib until the break of dawn.

Abū Muḥammad Ibn at-Tabbān would study the whole night. Therefore, be a person who has high aspirations.

One of the scholars said:

"كن رجلاً رجُلُهُ على الثرى ثابتة، وهامُهُ همَّتُهُ فوق الثريا سامقة"

"So be a person whose feet are firmly on the group and whose crown is his aspirations towering above the stars"

Abūl-Wafā' Ibn 'Aqeel recited the following verses of poetry in his eighties:

ما شاب عزمي ولا حزمي ولا خلقي * ولا ولائي ولاديني ولا كرمي"**

"وإنما اعتاد شعري غير صبغته * والشيب في الشعر غير الشيب في الهمم"**

"My determination has not grown old, nor my resolution, nor my manners; nor my allegiance, nor my religion, nor my generosity; Only my hair has changed when it is not dyed; and greyness in the hair is not like growing old in ambition."

Focusing Your Attention on the Knowledge of the Qur'an and the Sunnah

Chapter Five

In this day and age, many people speak about a variety of topics and they all claim that they are the most important types of knowledge. In reality, the most important matters to learn are two: the Qur'an and Sunnah and anything which aids its learning.

The scholars state that knowledge is of **two** types:

- 1 Objective knowledge: This is the knowledge that one actually needs and it is the Qur'an, Sunnah and everything which comes from it.
- 2 Instrumental knowledge: Anything which aids in understanding the Qur'an and Sunnah such as the Arabic Language, 'Usūl al-Fiqh etc.

'Iyāḍ al-Yaḥṣubī رحمته الله said:

- 1 "العلم في أصلين لا يعدوهما إلا المضلّ عن الطريق اللّاحِظ، علمُ الكتاب، وعلم الآثار التي قد أُسندت عن تابع عن صاحب"
"Knowledge is found in two sources, none transgresses them; except the one misguided from the clear road; Knowledge of the Book, and knowledge of the narrations which are; attributed, from a follower, from a companion."

The Salaf would seek knowledge of the Qur'an and Sunnah and therefore become the best of generations. Later on, different types of knowledge were formulated and people would begin to learn these which were not beneficial such as philosophy. Philosophy is a type of knowledge which was originally taken from the Greeks. The Muslims began to apply this to the Qur'an and Sunnah and therefore became misguided. As for the Salaf, they stuck to nothing but the Qur'an and Sunnah; therefore becoming the best of generations in this Ummah.

Ḥammād ibn Zayd رحمته الله said:

- 2 "قلت لأَيُّوب: العلم اليوم أكثر أو فيما تقدم؟ فقال: الكلام اليوم أكثر والعلم فيما تقدم أكثر"
"I asked Ayyūb as-Sakhtiyānī: Is knowledge today more, or was it more in the past? He said: Speech today is more, and knowledge was more in the past."

This was because of their aspirations and their only goal was the Qur'an and Sunnah. Many people assume that knowledge is merely to know history, logic, philosophy, to speak in a certain manner or to wear certain clothing. However, by Allāh, knowledge is nothing but the Qur'an, Sunnah, that which aids in its understanding and that which comes from it such as 'Aqīdah, Tafsīr, Fiqh, Hadīth, etc.

Therefore, as a student of knowledge, ensure that your goal is not to understand philosophy, but rather it is to understand the Qur'an and Sunnah. Even the Arabic Language is an aid, therefore, do not dive so deep in to the Arabic language that you forget about the Qur'an and Sunnah. As our aim is to go to Paradise through the Qur'an and Sunnah.

Taking the Proper Path Which Will Lead To It

Chapter Six

There is no doubt that the first thing that needs to be studied is the Book of Allāh ﷻ because this is what one is trying to understand to get closer to Allāh ﷻ.

As for gaining knowledge of Islām, then a person needs to have the following matters that are mentioned by az-Zabedī in his Alifiyyat-us-Sanad:

فما حوى الغاية في ألف سنه *** شخص وخُذ من كل فن أحسنه"

"لحفظ متن جامع للراجح *** تأخذه على مفيد ناصح

“The end [of seeking knowledge] cannot be attained in a thousand years; by a person, so take from every science the best of it; By memorising a text which gathers together that which is superior; taking it from one who benefits and sincerely advises.”

In these lines of poetry az-Zabedī mentioned the foundations that are required to seek knowledge:

1 ● Memorise

Knowledge is not gained except through memorisation. As it is said:

"ليس بعلم ما حوى القمطر *** ما العلم الا ما حواه الصدر"

**“Knowledge is not that which is enclosed in scrolls
*** knowledge is only that which is enclosed in the chest”**

Some scholars say that knowledge is only that which is with a person when they attend the toilet as that is what they have in their heart. As for the person who is in the library and knows which books to look in to then this is a type of knowledge, but it is not the reality of knowledge itself. Knowledge is that which is memorised.

Therefore, a person needs to memorise the Qur’an.

Also, one needs to memorise a concise text which was written in that subject and was recommended by the people of knowledge. For example, in Hadīth, the first book that a student studies is the forty Hadīth of Imām al-Nawawī. As this is a text which is concise and contains the most important Hadīth of al-Islām. Due to this, scholars, generation after generation would command their students to read, understand, and memorise this book. A student does not memorise every book written in the style of forty Hadīth, but rather they study according to the curriculum which has been set by the scholars.

2 ● Learn every science

A person should not just stick to one subject, rather they should take from each subject. For example, in Hadīth; the forty Hadīth of Imām al-Nawawī as mentioned above. In Fiqh; a concise text according to ones Madhab, or in ‘Aqīdah such as; Kitāb al-Tawhīd, ‘Usūl al-Thalāthah and ‘Aqīdah al-Wāsiyyah.

3 Taking it from one who benefits and sincerely advises

Knowledge should be taken from a Shaykh who is beneficent and gives sincere advice. Knowledge is not taken from everyone. When one studies with a Shaykh they need to ensure that this person is a recommended person of knowledge and they know how to teach. Some people have knowledge but they may not be teaching the student what they need to know. For example, a student may be newly practising and they go to the Shaykh and state that they want to read Musnad Ahmad which is a fifteen volume book. This is not the way of the people of knowledge.

The Prophet ﷺ said:

"تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ وَيُسْمَعُ مِمَّنْ سَمِعَ مِنْكُمْ"

"You will hear, and others will hear from you, and others will hear from those that heard from you."

Sunan Abī Dāwūd 3659

This means that the people learn knowledge from generation to generation, person to person. Therefore, the primary source of knowledge is the teacher as is not books.

Islām is not only about acquiring information but to also acquire mannerisms.

A student should avoid taking knowledge only from books and never learnt from a teacher. As it is said:

"من كان شيخه كتابه فخطؤه أكثر من صوابه"

"Whoever's teacher is his book will have more matters incorrect than correct."

Taking into Account the Different Sciences when Acquiring Knowledge, and Giving Precedence to Them in Order of Importance

Chapter Seven

A student needs to prioritise the subjects which are most important. This does not mean that a person focuses on one subject only, rather one learns all subjects by giving precedence to the most important ones. First being the Qur'an, then the Sunnah, then that which leads to it and that which comes from it.

Sometimes people go to an extreme and stick to one subject, while others go to another extreme and study all subjects without prioritising anything. The middle path is to prioritise the most important sciences first and learn the remaining sciences step by step.

Ibn al-Jawzī رحمته الله said:

- 1 "جمع العلوم ممدوح من كل فن خذ ولا تجهل به فالحر مطلع على الأسرار"
"Gathering different types of knowledge is something praiseworthy: Take from every science, and do not be ignorant of it; for the free person is one who looks into the secrets [of different sciences]."

Hence, it is not beneficial for a student to leave off a subject of knowledge because they assume that it is not beneficial. For example, an individual may say that Qira'āt or Arabic is not important and this may be because this person does not know these subjects. As the poet said:

- 2 "أتاني أن سهلا ذم جهلا *** علوما ليس يعرفهن سهل
 علوما لو قراها ما قلاها *** ولكن الرضا بالجهل سهل"
"It reached me that Sahl censured out of ignorance; sciences that Sahl did not know; Sciences that if knew them, he would not have detested them; but contentment with ignorance is sahl (easy)"

Taking into account the different sciences only benefits when depending upon two fundamental things:

- 1 Giving precedence to them in order of importance, according to that which a student is in need of in order to carry out the duties of servitude to Allāh.
- 2 That the intention at the beginning of seeking knowledge is to cover a summarised text in each science.

Taking the Initiative to Attain Knowledge, and Taking Advantage of Childhood and Youth

Chapter Eight

A student should rush to seeking knowledge when Allāh ﷻ places the importance of knowledge in their hearts – whether they are young or old.

Imām Ahmad رحمته الله stated about the years of his youth:

1

"ما شبهت الشباب إلا بشيء كان في كمي فسقط"

"I would not compare youth to anything other than something that was in my sleeve and fell out"

When a student is young their brain functions quicker and they are able to memorise faster.

Al-Hasan al-Basrī رحمته الله said:

2

"الْعِلْمُ فِي الصَّغَرِ كَالنَّقْشِ فِي الْحَجَرِ"

"Knowledge at a young age is like engraving on stone"

Therefore, if a person recognises the importance of seeking knowledge at a young age then they should praise Allāh and hasten to seek knowledge.

It should not be misunderstood from the above that the older person cannot learn; rather those companions of the Messenger of Allāh learnt as adults, as al-Bukharī mentioned in The Book of Knowledge in his Ṣaḥeeḥ; however, the real difficulty in learning as an adult, as al-Māwardī clarified in Adab ad-Dunyā wad-Deen, is the huge number of things which busy a person, and the distractions which overcome him, and the distractions which overcome him, and the increase in commitments, so whoever is able to keep those away from himself, will gain knowledge.

Adhering to Being Unhurried in Seeking Knowledge and Leaving off Rushing

Chapter Nine

When seeking knowledge a student should learn slowly because if everything is taken it at once it will leave as once, as has been mentioned by Ibn Shihāb al-Zuhri رحمته الله :

"ولا تأخذ العلم جملة ؛ فإن من رام أخذه جملة ذهب عنه جملة"
"and do not gain knowledge all at once; for verily, whoever learns it all at once will lose it all at once"

Allāh ﷻ said:

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا﴾
"Indeed, we will cast upon you a heavy word."
 Surah Al-Muzammil: 5

It is similar to when a person is not able to lift one-hundred kilograms initially, but as time passes and they slowly increase the weight they are lifting then they will finally reach this target. This is the same as seeking knowledge, that is why Allāh ﷻ said:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۖ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا﴾
"The disbelievers say: If only the Quran had been sent down to him all at once! 'We have sent it' as such 'in stages' so We may reassure your heart with it. And We have revealed it at a deliberate pace."
 Surah Al-Furqān: 32

This āyah is a proof for adhering to being unhurried in seeking knowledge; taking it in stages, and leaving off rushing.

From the poetry of Ibn an-Naḥās al-Ḥalabī رحمته الله is his statement:

"اليوم شيءٌ وغداً مثله من نخب العلم التي تلتقط يحصل المرء بها حكمة وإنما السيل اجتماع النقط"
"Today is something and tomorrow is like it; for the choicest parts of knowledge which are gradually collected; A person achieves with this a wisdom; for a torrent of water is nothing more than a gathering of drops"

Adhering to being unhurried and taking things in stages necessitates beginning with the small texts which are written in the different sciences, as regards memorisation and seeking an explanation, and avoiding reading the larger works that the student has not yet reached.

Whoever embarks upon looking at the larger works has transgressed against his religion, and has gone beyond the moderate way of knowledge, and this may well lead to him being lost. From the exquisite words of wisdom is the statement of one of the shuyookh of knowledge of the past:

"طعام الكبار سم الصغار"
"The food of the old is the poison of the young"

If a burger is given to a baby it may kill it. This is similar to when one begins to seek knowledge and therefore it has to be taken in steps and not all at once. One should not rush to the complex part of seeking knowledge before perfecting the basics.

Patience in Knowledge

Chapter Ten

Knowledge is not going to be achieved in one day or night. A student of knowledge needs to be patient.

Allāh ﷻ says:

- 1 **يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا**
“O you who believe, be patient and persevere”
 Surah Aal-‘Imrān: 200
- 2 **وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ**
“Keep yourself patient [by being] along with those who call upon their Lord in the morning and evening, seeking His face”
 Surah Al-Kahf: 28

Yahyā ibn Abī Katheer رحمه الله also said:

- 3 **"لا يستطاع العلم براحة الجسم"**
“Knowledge is not gained by resting the body”

A student of knowledge will have sleepless nights and will sit down in one position for hours in order to seek knowledge.

Therefore, patience takes a person out of the dishonour of ignorance. One of the pious predecessors said:

- 4 **"من لم يحتمل ألم التعليم لم يذق لذة العلم"**
“Whoever cannot bear the pain of learning, cannot taste the pleasure of knowledge”

Patience in knowledge is of **two** types:

1 ● **Patience in gaining and acquiring knowledge:**

Memorisation requires patience, understanding requires patience, attending the gatherings of knowledge requires patience, and giving the shaykh his rights requires patience.

2 ● **Patience in delivering knowledge:**

Spreading, and conveying it to its people. Sitting to teach students requires patience, helping them to understand requires patience, and putting up with their floundering requires patience. The poet said:

"لكل إلى شأو العلا وثبات * ولكن عزيز في الرجال ثبات"**
**“For everyone there are goals of highness and determination;
 but rare among men is determination.”**

So, be patient O’ slaves of Allāh ﷻ. As Allāh ﷻ says in the Qur’an:

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ
“Be patient, for your patience is only with Allah’s help.”

The Etiquette of Seeking Knowledge

Chapter Eleven

Ibn al-Qayyim رحمته الله said in his book Madārij as-Sālikeen:

"أدب المرء عنوان سعادته وفلاحه، وقلة أدبه عنوان شقاوته وبواره،

فما استُجلب خير الدنيا والآخرة بمثل الأدب، ولا استُجلب حرمانها بمثل قلة الأدب"

"The manners of a person are the sign of their ultimate happiness and success, and a lack of manners is a sign of their wretchedness and destruction. The good of this world and the next have not been caused by anything quite like manners, and being denied these two things has not been caused by anything quite like a lack of manners."

Every student requires manners when seeking knowledge. Some of the scholars would say that whoever has manners will have the ability to seek knowledge and whoever does not have manners will not be able to seek knowledge.

Yūsuf ibn al-Ḥusayn رحمته الله said:

"بالأدب تفهم العلم"

"Through etiquettes knowledge is understood"

This is because the person having good etiquettes is considered one deserving of knowledge, so it is granted to him; whereas the one who is ill-mannered, knowledge is too honourable to be lost with him.

There are **two benefits** of having good etiquettes with knowledge:

- 1 When the teacher notices from a student that they are well-mannered then they exert effort to ensure the student understands.
- 2 Allāh ﷻ assists the slave when they have manners in a way that He does not if they are absent. If a person comes with the etiquettes of knowledge; Allāh ﷻ aids them in seeking it, and if the opposite is present then Allāh ﷻ prevents them from knowledge.

Ibn Sīrīn رحمته الله said:

"كانوا يتعلمون الهدى كما يتعلمون العلم"

"They used to learn the way of behaving, just as they used to learn knowledge"

Mālik ibn Anas رحمته الله said to a young man from Quraysh:

"يا ابن أخي تعلم الأدب قبل أن تتعلم العلم"

"O nephew, learn etiquette before you learn knowledge"

Makhlad ibn al-Ḥusayn said to Ibn al-Mubārak one day:

"نحن إلى كثير من الأدب أحوج منا إلى كثير من العلم"

"We are in greater need of a great deal of manners than a great deal of knowledge"

Mālik said:

"كانت أُمِّي تعممني وتقول لي اذهب إلى ربيعة فتعلم من أدبه قبل علمه"

"My mother used to put on my turban and say to me: Go to Rabee'ah and learn his etiquettes before you learn his knowledge"

The religion of Allāh ﷻ is not just information that is passed on. Rather, it is knowledge and manners that is transmitted on from the Prophet ﷺ. The manners of a scholar should mirror that of the Prophet ﷺ. Some scholars will be closer and some will not be as close.

al-Layth ibn Sa'd رحمه الله came across some people of ḥadeeth and he saw something which it appeared as though he disliked. He said:

"ما هذا؟ أنتم إلى يسير من الأدب أحوج منكم إلى كثير من العلم"

"What is this? You are more in need of a little manners than you are in need of a lot of knowledge"

What would al-Layth say if he saw the condition of many of the students of knowledge in our time!?

In our times, a student may face his legs towards the teacher, come in drinking, have his headphones in his ears, try to sit on a chair in front of the teacher, say something rude when his teacher speaks, answer phone calls in class etc. All of these are bad manners and will prevent a student from gaining knowledge.

Guarding Knowledge from the Things Which Detract From It

Chapter Twelve

A student needs to protect knowledge from anything that makes it look bad. Muroo'ah is a concept in which a person does not do any actions that will make the people look down upon them.

A comprehensive definition of muroo'ah, as the elder Ibn Taymiyyah, said in al-Muḥarrar, and his grandson followed him in some of his fatāwā:

1

"استعمال ما يجمله ويزيِّنه، وترك وتجنب ما يدنسُه ويشينه"

"Using that which beautifies a person and adorns him, and avoiding that which spoils and tarnishes him"

Examples may be: wearing certain types of clothing which are unacceptable for a student of knowledge or unacceptable in a certain society.

Shaykh Sālih al-'Usaymī mentions some good example of that which opposes Muroo'ah:

- 1 A man shaving their beard**
- 2 A person constantly looking around when they walk**
- 3 Spreading your legs in front of someone**
- 4 Being friends with major sinners and the lowly people of society**

The general principle of Muroo'ah is that one avoids to do things which oppose the norms of their society. Whether it is the manner in one speaks, dresses etc.

Choosing Righteous Company for Seeking Knowledge

Chapter Thirteen

People are communal by nature; having companions is an absolute necessity among people.

The student of knowledge needs to accompany other students, so that this accompanying may support him in gaining knowledge and working hard to seek it.

Having companions in knowledge, if it is free of ordeals, is beneficial in arriving at the intended goal.

It is only right for a person seeking to excel to choose good companionship which will aid him, since close friends have an effect on each other. Abū Dāwood and at-Tirmidhi narrated that the Prophet ﷺ said:

"الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ"

**"A man is upon the religion of his close friend,
so let each one of you look at who he takes a close friend"**

Sunan Abī Dāwūd 4833 and Sunan al-Tirmidhī 2378

Ar-Rāghib al-Aṣḥānī رحمه الله said:

"ليس إعداء الجليس لجليسه بمقاله وفعاله فقط ، بل بالنظر إليه"

**"The influence of a companion over his companion is not
by statements and actions alone; rather, even by looking at him"**

What falls under this is to avoid being around evil people who will have a negative impact upon the student of knowledge and prevent them from gaining knowledge. Rather, one should surround themselves with people who have the same goals and manners.

What is prevalent today is that a student of knowledge is affected by social media. It is a platform that someone is always listening and looking in to. Therefore, one needs to ensure that this is not evil as it will also be considered an evil companion.

One should only choose for his companion one who is accompanied for virtue, not for power or for pleasure, since associations are made for one of these three reasons: for virtue, for power, or for pleasure.

Ibn Māni' رحمه الله said in Irshād at-Ṭullāb, while advising the student of knowledge:

"ويحذر كل الحذر من مخالطة السفهاء وأهل المجون والوقاحة وسيئي السمعة والاغبياء والبلداء فإن مخالطتهم سبب الحرمان وشقاوة الإنسان"

**"He must be extremely careful about mixing with fools,
the people of insolence, the impertinent, those with a bad reputation,
the feeble-minded, and the idle; for mixing with them is a reason
for a person losing out and being wretched"**

Paths to Knowledge

Chapter Fourteen

A student needs to strive in doing three:

1 Memorising

Shaykh Ibn ‘Uthaymīn رحمته الله said:

1

"حفظنا قليلاً وقرأنا كثيراً فانتفعنا بما حفظنا أكثر من انتفاعنا بما قرأنا"

“We memorised a little and read a lot; yet we benefitted from what we memorised more than we benefitted from what we read”

Therefore, memorising is the first matter to focus on when seeking knowledge because it will keep the knowledge firm and help with understanding.

2 Revising

Through revision, the life of knowledge continues and the attachment to knowledge becomes strong. The intended meaning of revision here is to revise along with companions.

Al-Bukhārī رحمته الله narrated that the Messenger of Allāh said:

1

"إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ"

“The example of the one who has memorised the Qur'an is like the example of the owner of a hobbled camel; if he remains vigilant, he will retain it, and if he neglects it, it will go away”

Ṣaḥīḥ al-Bukhārī 5031

We have been commanded to take care to revise the Qur'an, while it is the easiest of knowledge [to remember]. As Allāh ﷻ said:

2

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

“And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?”

Surah Al-Qamar: 17

There is no doubt then that is the other types of knowledge are not revised then they will leave the student.

3 Questioning

Allāh ﷻ says in the Qur'an:

1

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

“If you do not know, then ask those who have knowledge”

Surah Al-Nahl: 43

2

"بِلِسَانٍ سَأُولٍ، وَقَلْبٍ عَقُولٍ"

"With a tongue which constantly asked questions and a heart which understood"

Asking good questions is half of knowledge, and the books of questions and answers, like the book of questions that were narrated as having being asked to Aḥmad, are a clear proof of the great benefit of asking questions.

Honouring the People of Knowledge

Chapter Fifteen

The virtue of the scholars is great, and their position is one of honour, since they are the fathers to the soul. The shaykh is the father to the soul, like the parent is the father to the body.

The Prophet ﷺ said:

"إِنَّمَا أَنَا لَكُمْ مَنزِلَةُ الْوَالِدِ"
"Verily, I am like a father to you"

Sunan Abī Dāwūd 8

Meaning that he nurtured their souls.

We can understand from the Qur'an that: If a person learns from a scholar and benefits from them, they are like a slave to them.

Allāh ﷻ said:

﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ﴾
"And when Mūsā said to his boy"
 Surah Al-Kahf: 60

He was Yūsha' ibn Noon, and he was not really a slave that Mūsā possessed; rather he was taking knowledge from him, and following him, so due to that, Allāh made him his 'boy'.

Therefore, a student needs to be like a slave in front of the teacher. When the teacher speaks to the student they should look down out of respect. Aḥmad narrated in al-Musnad that the Messenger of Allāh said:

"لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يَجْلِ كَبِيرَنَا وَيَرْحَمْ صَغِيرَنَا وَيَعْرِفَ لِعَالِمِنَا حَقَّهُ"
"They are not from my nation, the one who does not; honour our elders, have mercy on our young, and give our scholars their right"
 Musnad Ahmad 22755

The scholars have rights over us and this is to honour them and behave towards them according to the level that they have.

From the essential manners that the learner must have towards the shaykh which enters under this principle is to:

- 1 Be humble towards him**
- 2 Engage with him**
- 3 Not to turn your back to him**
- 4 To bear in mind the etiquette of speaking to him;**
When speaking to him, he should be revered, without going to extremes - rather, he should be given his proper place. Therefore, he should not dishonour his shaykh while he was trying to praise him and thank him for his teaching
- 5 He must also supplicate for him**
- 6 Not behave as though he were not in need of him**
- 7 Nor should he harm him by speech or action**
- 8 He should be subtle in informing him of his mistake if he errs**

Some of the companions would say that they would be unable to describe the Prophet ﷺ because they did not look at him for too long – out of respect. The scholars are the inheritors of the Prophet. Therefore, we need to ensure that we are respecting the people of knowledge as they are the inheritors of the Prophet.

Refer the Problematic Aspects of Knowledge to the People of Knowledge

Chapter Sixteen

The people of knowledge are those who know how to deal with problematic affairs.

Allāh ﷻ says in the Qur'an:

- 1

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ﴾

“And when they hear news of security or fear, they publicise it. Had they referred it to the Messenger or their authorities, those with sound judgment among them would have validated it.”

Surah An-Nisā: 83

The leaders are those who are in charge of society and the scholars. One should go back to the scholars in matters that deal with the blood, wealth and well-being of the Muslims.

Ibn 'Āṣim says in Murtaqā al-Wuṣool:

- 2

"وواجب في مشكلات الفهم تحسيننا الظن بأهل العلم"

“Obligatory in complex matters of understanding is; our thinking good of the people of knowledge.”

We are not the people whom Allāh ﷻ has given the responsibility to deal with such affairs. These matters are for the people of knowledge and leadership – not for the general public to be speaking about. Therefore, it is obligatory upon us is to have good assumptions about the people of knowledge.

From among the complex matters is refuting the errors of the scholars, and the statements of falsehood from the people of innovation and opposition; for verily the only people who speak regarding this are the firmly-grounded scholars. The reason for this is when others speak about these matters then they may refute something that is not an innovation or make the innovation bigger than it is.

The right path is to present these issues to the firmly-grounded scholars and to hold tightly to their statements about them.

Respecting the Gatherings of Knowledge

Chapter Seventeen

In previous chapters, we have discussed the importance of respecting the teacher and in this chapter we will discuss the importance of respecting the gatherings of knowledge.

When a student is present in the gatherings of knowledge they need to uphold certain etiquettes.

Sahl ibn 'Abdullāh رحمته الله said:

"من أراد أن ينظر إلى مجالس الأنبياء فلينظر إلى مجالس العلماء ، يجيء الرجل فيقول: يا فلان ما تقول في رجل حلف على امرأته كذا وكذا؟ فيقول: طلقت امرأته، ويجيء آخر فيقول: ما تقول في رجل حلف على امرأته بكذا وكذا؟ فيقول: يحنثُ بهذا القول، وليس هذا إلا لنبي أو عالم فاعرفوا لهم ذلك"

“Whoever wants to look at the gatherings of the prophets, let him look at the gatherings of the scholars. A man comes and says: O so-and-so, what do you say about a man who took an oath against his wife with such-and-such words? He replied: His wife is divorced. Another comes and says: What do you say about a man who took an oath against his wife with such-and-such words? He replies: His oath does not count with these words. This is for none other than a prophet or a scholar, so recognise this as being for them.”

Therefore, a student of knowledge must be cognisant of the right of the gatherings of knowledge; sitting in them in a well-mannered way, and giving the shaykh his full attention; looking at him and not turning away without necessity. He should not be moved by some clamour that he hears, nor should he fiddle with his hands or feet, nor recline in the presence of his shaykh, nor lean back on his hands, nor excessively cough or move around, nor should he speak to the person next to him. If he sneezes, he should lessen the sound of it, and if he yawns, he should cover his mouth after making his effort to suppress it.

It was said that once Imām Mālik was teaching and elephants entered the city of Madīnah. All of the students went to see the elephants except one who was likely Layth Ibn Sa’d. When Imām Mālik asked him why he did not go to see the elephants, he stated that: I came to seek knowledge from Imām Mālik not to see elephants.

The companions used to sit as if birds were upon their heads. Along with respecting the gatherings of knowledge is to honour the vessels which preserve knowledge within them and which knowledge stands upon, i.e., books.

One day, Ishāq ibn Rāhawayh threw down a book with his hand and was seen by Abū 'Abdullāh Aḥmad ibn Ḥanbal who became angry and said:

"أهكذا يفعل بكلام الأبرار؟"

“Is this what is done with the speech of the righteous!?”

A book should not be rested upon, nor put under your feet; and if he is reading it to a shaykh, he should lift it up off the ground and carry it in his hands.

Sadly, many young people have not learnt these etiquettes.

Defending Knowledge

Chapter Eighteen

Knowledge is sacred and opulent; it must be advocated for if its excellence is challenged in a way that is not appropriate.

A student needs to respect the sanctity of knowledge. Knowledge is not given to every person. If a person speaks in an unmannered way to the teacher, then the teacher should not answer the question and should wait for the person to display manners.

A person of knowledge does not need the people, rather, the people need the scholars. This is not from the angle of arrogance. The scholar is not getting respected for being themselves but rather due to the knowledge that they carry.

Defending knowledge entails the following:

- 1 **Forsaking the innovator upon whom there is consensus, as Abū Ya'la al- Farrā' mentioned. Therefore, knowledge is not to be taken from the people of innovation, unless there is no choice, in which case there is no harm in that, such as the scholars of ḥadeeth narrating from [some of] them.**
- 2 **Rebuking the student who transgresses in his research, or from whom appears severe dispute or a lack of manners.**

'Abdur-Raḥmān ibn Maḥdī, if a person were to speak in his gathering, or a pen were to scratch, he would speak out, put on his sandals, and would enter [his home].

Shaykh Sālih al-'Usaymī said that: We saw this a great deal from a group of scholars, among them the great scholar Ibn Bāz رحمه الله . A person might have asked about that which does not benefit, so the shaykh would leave off answering him and command the person reading to continue reading, or he might have answered with something different to what the questioner intended.

A scholar needs to take these approaches to protect the sanctity of knowledge.

Restraint When Asking the Scholars Questions



Chapter Nineteen

This restraint can only be successful from one who acts upon four principles:

- 1 Thinking about his question: why is he asking? His intention should be to gain knowledge and to learn, not to be stubborn and make a mockery; for the one who has a bad intention in his question will be withheld from the blessing of knowledge and prohibited from its benefit.**
- 2 To examine what he is asking about. So, he should not ask about something which has no benefit in it, either in terms of your own situation, or in terms of the issue itself.**
- 3 Being aware of the suitability of the shaykh to answer his question**
- 4 The questioner should be aware of the way in which he asks the question, by forming it in a good and well-mannered way. He should precede his question with a supplication for the shaykh, and should honour him in his address. He should not be addressed in the way that a person would address the people in the market or with the humour of the common people.**

Passion for Knowledge

Chapter Twenty

Truthfulness in seeking knowledge necessitates loving it, and attaching the heart to it. A person will not reach the level of knowledge until his greatest pleasure is found in it.

Ibn-ul-Qayyim رحمته الله said in Miftāḥ Dār as-Sa'ādah:

1

"ومن لم يغلب لذة إدراكه العلم وشهوته على لذة جسمه وشهوة نفسه لم ينل درجة العلم ابداً"

"Whoever does not allow the pleasure of gaining knowledge and the desire for it, to overcome the pleasure of the body and the desires of the soul will never reach the level of knowledge"

The pleasure of knowledge is only gained by three things, as Abū 'Abdullāh Ibn-ul-Qayyim رحمته الله mentioned in the above-mentioned book:

1

Giving your best and utmost effort.

2

Truthfulness in seeking it.

3

The correctness of intention and sincerity.

These three things can only be achieved by repelling from the heart that which distracts from them.

The pleasure of knowledge is above and beyond the pleasure of authority and rulership which so many people seek after.

It was said to Abū Ja'far al-Manṣoor, the famous Abbasid caliph whose kingdom stretched from the East to the West, is there something from the pleasures of this world that you have not achieved? He said, while sitting upon his throne and his seat of his kingdom:

2

"بَقِيَتْ خَصْلَةٌ أَنْ أَقْعُدَ فِي مَضْطَبَةٍ وَحَوْلِي أَصْحَابُ الْحَدِيثِ فَيَقُولُ الْمُسْتَمْلِي مَنْ ذَكَرْتَ رَحِمَكَ اللَّهُ"

"There remains the attribute of sitting upon a seat, surrounded by the people of ḥadeeth, so the one seeking to write says: Who did you mention, may Allāh have mercy on you?"

Meaning he then replies: So-and-so narrated to us, saying, so-and-so narrated to us, mentioning the narrations with their chains.

So for a person to gain this knowledge it needs to be something that they constantly do. The ultimate sweetness of ones heart needs to be knowledge. The best way to achieve this – and Allāh knows best – is to look at the way of the pious predecessors.

Making Good Use of Your Time in Seeking Knowledge



Chapter Twenty-one

Brothers and sisters we are time. Hasan al-Basrī stated that humans are only made up of time; when time passes a part of the human goes. Therefore, a person needs to ensure that they do not waste any time because a minute wasted could have been used to memorise a verse of Qur'an.

As az-Zabedī in his Alifiyyat-us-Sanad:

- 1 **"فما حوى الغاية في ألف سنه *** شخص وخُذ من كلّ فن أحسنه"**
"The end [of seeking knowledge] cannot be attained in a thousand years; by a person, so take from every science the best of it"

Knowledge is an ocean which has no shore. Therefore, if a person is entering this ocean to gain knowledge, they cannot waste any time to gain as much as they can.

Ibn-ul-Jawzī رحمته الله said in his Ṣayd al-Khāṭir:

- 2 **"ينبغي للإنسان أن يعرف شرف زمانه، وقدر وقته، فلا يضيع منه لحظة في غير قربة، ويقدم الأفضل فالأفضل من القول والعمل"**
"It is befitting for a person to know the honour of his lifespan and the value of his time, so he does not waste even a moment of it without doing an act of worship, and he puts forward the best of speech and action"

Because of this, the scholars gave great importance to time, such that Muḥammad ibn 'Abdul-Bāqī al-Bazzār said:

- 3 **"ما ضيعت ساعة من عمري في لهو أو لعب"**
"I have not wasted even an hour of my time with amusement or play"

Abūl-Wafā ibn 'Aqeel - the one who authored the book al-Funoon in eight hundred volumes – said:

- 4 **"إني لا يحل لي أن أضيع ساعة من عمري"**
"It is not allowed for me to waste an hour of my life"

The situation reached to such an extent with them that they would be read to while eating. It is said that Shaykh Ibn Bāz memorised Alfiyyah al-'Irāqī during the times he would make ablution.

More than that, they used to be read to while they were in the area of land for relieving themselves. The elder Ibn Taymiyyah (may Allāh have mercy on him) used to go to the area of land for relieving himself, he would say to those around him: "Read from this book and raise your voice."

So guard your time, O student, for as the noble minister Ibn Hubayrah said, advising you with eloquence:

- 5 **"والوقتُ أنفسُ ما عُنيتَ بحفظه وأراه أسهلَ ما عليك يضيعُ"**
"Time is the most precious of that which you guard; and I see it as the easiest thing you can lose"

May Allāh ﷻ make us from those who preserve and benefit from our time. On the day of judgement we will regret any time that we wasted.

Allāh ﷻ said:

6

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ - إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

“The Day when neither wealth nor children will be of any benefit. Only those who come before Allah with a pure heart”

Surah Ash-Shu'arā: 88-89

The pure heart is the heart which is absence of the diseases of arrogance, Shirk and Kufr with Allāh.

Conclusion

Chapter Twenty-two

To conclude, I would like to mention that this knowledge that we are seeking is not merely information. It is something which we need to gain in order to get closer to Allāh ﷻ. Seeking knowledge is an act of worship and should not be performed to become famous or get a position in society. By Allāh, this knowledge is something through which one gets closer to Allāh ﷻ.

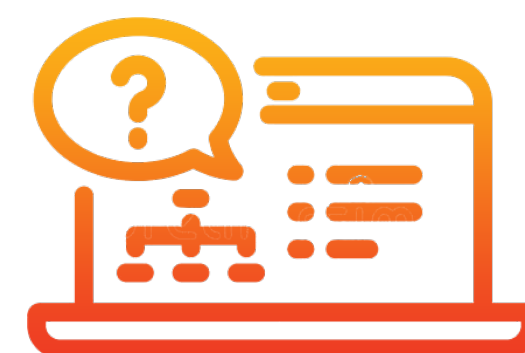
This is why some of the scholars used to say:

1

"الناس يقولون: العلم ما كان في الصدر، وأنا أقول: العلم ما دخل معك القبر"

"The people say: Knowledge is what is in the hearts, but I say: Knowledge is what enters the grave with you"

Therefore, remember to seek knowledge whilst being cognizant that this is an act of worship getting you closer to the creator.



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